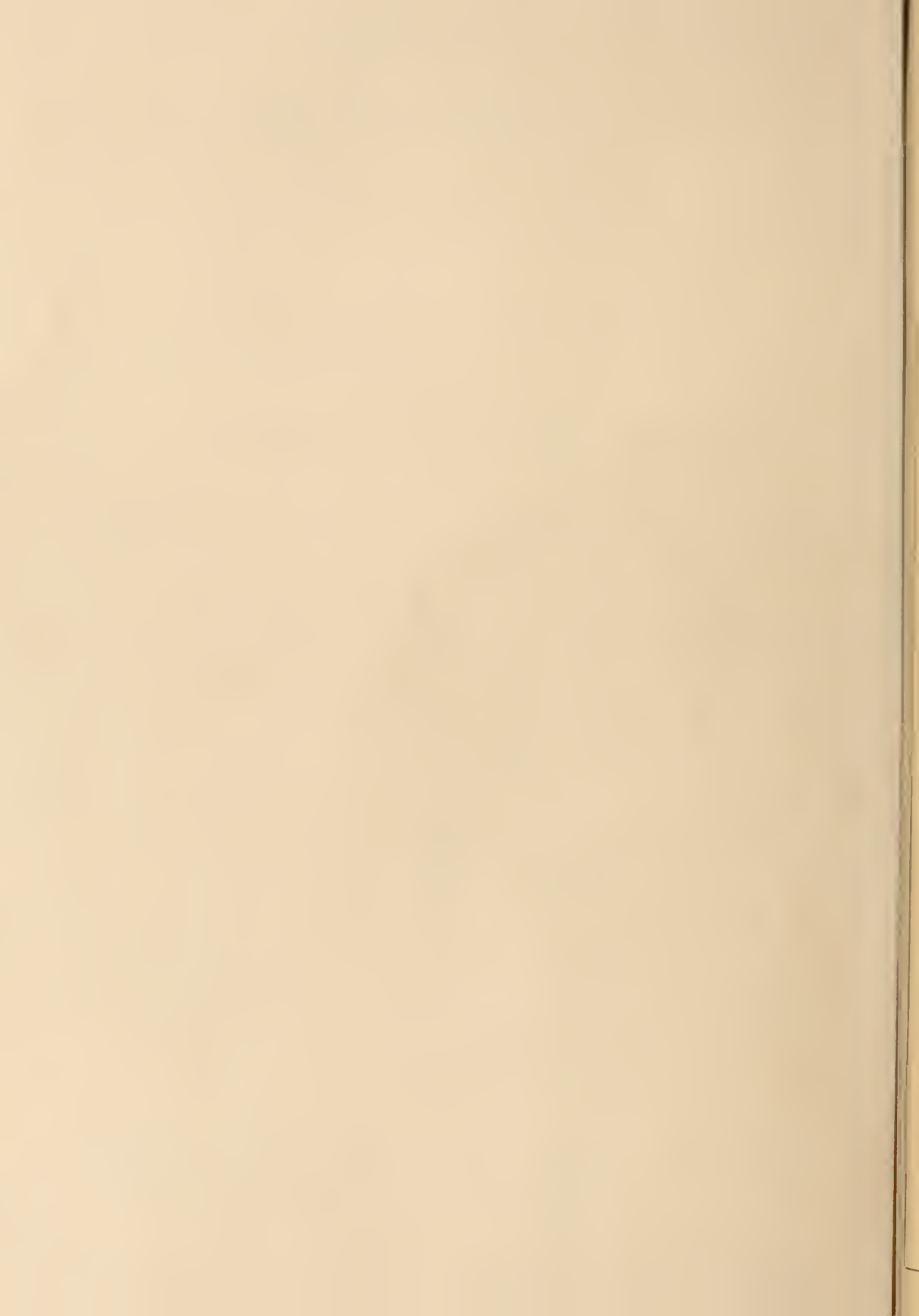


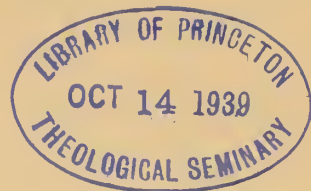
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The Outlook of Missions

VOLUME XXXI
NUMBER 9
OCTOBER, 1939



The Christian Mission in a World at War
Teaching Christian Stewardship by
Precept and Example

Agnes R. Beasom

The American Home Missionary Society

Charles E. Schaeffer

An Eclipse at Peking

R. Pierce Beaver

Caring for Child Refugees at Yungui

Lucile C. Hartman

The Japan National Sunday School Association

William G. Seiple

These College Days in Miyagi

Bess M. Kriete

World Conference of Christian Youth

Fred D. Wentzel

The Outlook of Missions

905 SCHAFF BUILDING. PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions

MRS. EDWIN W. LENTZ, Woman's Missionary Society

JOHN H. POORMAN, Foreign Missions

JOHN M. G. DARMS, Men and Missions

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Editorial of the Month

The Christian Mission in a World at War

WAR again challenges the world mission of Christianity.

The tragedy in which the nations are involved is, in its ultimate nature, a refusal to accept the law of Christ as the rule of life. Wherever may lie the immediate responsibility we must confess the gravity of our own failure. Christianity has not failed, but Christians have. The brotherhood of mankind which Jesus proclaims can only become reality as men respect and value each other. Hatred, fear and contempt defeat the very purpose of God and reduce man to the level of the brute.

At this time of untold agony for mankind, we reaffirm our unalterable conviction that God is supreme. We would call upon all who take His name upon their lips to devote themselves more strongly than ever before in the effort to manifest the way, the truth and the life He has revealed through our Lord Jesus Christ. The words of the late Lord Bryce, former Ambassador to the United States, are still valid: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel."

Christians have been so sure that Christ and the destiny of man are inter-linked that tens of thousands of men and women with supreme loyalty and tremendous sacrifice have felt compelled to tell the good news of God's love for man in characters of flaming life across the world. Recently Christians from almost every land on earth assembled in Madras, India, and in the face of many human factors that might have divided them they found and realized the power of a world-wide fellowship.

It gives hope and courage to state that the missionary movement through its international organization which rests upon that fellowship was prepared to meet the challenge of this present crisis. Before the actual declaration of war, practical measures of co-operation across national boundaries had been devised to provide for the maintenance of missionary work that might otherwise be interrupted by the war. These plans are now being carried into effect. There is no intention whatever that missionary work be abated but rather that it be increased.

We call upon all Christians to pray, plan and work as never before for the establishment of an international world order based

on justice for all men. We appeal to all to support the missionary enterprise of the Church in this generation and especially in this day of crisis. By this means we can most surely demonstrate brotherhood on earth in spite of warfare. By this means only can we fully establish that world fellowship of Christians which will reach across all frontiers and give point and direction for the growth of the Christ spirit in the life of mankind. There must be a ready and generous response to the appeals for the relief of suffering multitudes in Asia and in Europe. In that response as we strive to relieve and rebuild a stricken world, the primary and fundamental purpose must be to bring all men to know the life that is in Jesus Christ.

The past two years in China have been but one demonstration of the power, validity, hopefulness, and necessity of the Christian mission in the time of war. The deep plowing of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of Christian missionaries has been widely recognized and appreciated. In a recent message to the people of the United States, Chiang Kai-shek said: "There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war."

The work of reconciliation and redemption carries on. Today thousands of faithful and heroic Christian missionaries continue to serve at their appointed posts across the world. Hundreds of eager and courageous young men and women are ready to join them. There is no hour too desperate, no force too great for the love and power of Christian truth in action. "This is the victory that overcometh the world, even our faith."

In the Name of the Prince of Peace,
AMEN.

—*Foreign Missions Conference of
North America.*

The Quiet Hour

JULIA HALL BARTHOLOMEW

The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing—PSALM 65: 13

On all his sad or restless moods
The peace of nature stole;
The quiet of the fields and woods
Sank deep into his soul.

—WHITTIER.

At the bottom, our world problem—like our personal problem—is not economic but spiritual. In our new world we must build a new community, many races without rancor, many faiths without feud. Hatred has no place in America.

—JOSEPH FORT NEWTON.

O masters, lords and rulers in all lands
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies.

—EDWIN MARKHAM.

If we will change the center from hunger to love, and live cooperatively, then the needs of all may be met, and many of our gravest problems will disappear. Love will produce right social relations and sound economics.

—ELMER E. LEIPHART.

Help us to father a nation, strong
In the comradeship of an equal birth.
In the wealth of the richest floods on earth.

—ROBERT HAVEN SCHAUFFLER.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet.
And left to Heaven the rest.

—JOHN VANCE CHENEY.

Jesus believed that He should do the will of God and that it was necessary for Him to make others believe in, and do, the will of God.

—FREDERICK K. STAMM.

Our thoughts settle into grooves of prejudice, our spirits become shallow and complacent. We need falls and rapids to keep the stream of life pure.

—RALPH W. SOCKMAN.

"Keep your face always toward the sunshine and the shadows will fall behind you."

You are not the advance agents of any national, political or commercial enterprise. You are the heralds of the gospel of Christ, not to transplant there our own distinctive views and customs, not to spread the influence of Western culture but solely to sow in new fields the mustard seed of Christ's truth.

Not laws, but virtue in the soul we need
The golden rule become the people's creed
When years of training have performed their part;
For thus alone in home and church and mart
Can evil perish and the race be freed.

—LOUIS V. LEDOUX.

We may be sure that the eyes that cannot see beauty and wonder here and now will not be likely to really see much anywhere. The things that one has all one's life are the things that are down deepest in one.

—ALLEN TUCKER.

The more we love, the better we are;
And the greater our friendships are,
The nearer we are to God.

—JEREMY TAYLOR.

Jesus lived His religion. He was constantly radiating hope, courage and confidence. The words on His lips and always in His actions were "cheer up", "fear not", "watch and pray" and "go to work."

—WALLACE E. BROWN.

I have lived to see one ally after another come to the confirmation of this conviction that human nature can be changed.

—HARRY EMERSON FOSDICK.

But still did the Mighty Makers
Stir in the common sod,
The corn through its awful acres
Trembled and thrilled with God.

—JOHN G. NEIHARDT.

The foundation of the Christian religion is the home and there never is one so small that there isn't any room for Jesus. We must remember that as the home goes the church goes.

—ROBERT E. SPEER.

The Prayer

GIVE us grace, O Lord, to treat our bodies like the temples of the Holy Spirit. Amen.

The Outlook of Missions

VOLUME XXXI

OCTOBER, 1939

NUMBER 9

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Teaching Christian Stewardship by Precept and Example

By AGNES R. BEASOM, Altoona, Pa.

First Award in Group F (Sunday Church School Teachers and Officers)

1939 Stewardship Contest

NOTE—(Children, even more than adults are impressed by lessons taught in a spectacular fashion. Therefore I present this essay in story form, to be read by one person as a tale or by seven, as a playlet.)

AS THE mighty organ played an ageless hymn of praise, it seemed I heard a still small voice whisper, yet demand, "Who art thou? What hast thou given?" And I heard the voices of Christian souls answer:

I am a missionary in far off China, that great land of poverty and wealth, of ignorance and education, of sordidness and beauty. My work is among the rude, uneducated, poverty-stricken people of the land. To my adopted country-men I have given all my worldly possessions—my life, my love and my knowledge of God and His everlasting kindness. When each day of ceaseless toil is through, my heart is made happy as I see that once heathen band of men and women kneel in prayer and worship. I pray God will never take from me the gift to give He gave me.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things I have commanded you; and lo, I am with you always, even unto the end of the world. Matthew 28: 19, 20.

I am a doctor in a large city. At my father's death I inherited everything that is considered by man important. Namely, money, social position and a good name. I took over my father's practice and continued to cater to the wealthy people of the city. Then, one dark, rainy night, a shabbily dressed man came to my door and told me his child was dying. I went with him to the poor district and battled feverishly with the Grim Reaper till the cold gray morning came. When I

told the parents the child would live, they sank to their knees and thanked God—not me. "Ingrates," I thought as I left the house. "They should thank me." But should they? Who had given me the power—the knowledge to do what I had done? That day I decided to take all I had and give to the poor. My money, to build a hospital. My hands, guided and blessed as they were, to relieve my suffering brothers. God had given me these gifts and it was my duty to use them, not for myself but for my fellow man.

Heal the sick, cleanse the lepers, raise the dead, cast out devils—freely ye have received, freely give.—Matthew 10: 8.

I am a minister, not of the rich but of the poor. I give my best—my love, my life, my knowledge of God's word. On Sundays I teach my classes and preach a sermon to my congregation. But on weekdays I devote my time and energy to teaching children of the slums fair play and clean living. Teaching their parents to be more righteous and to set better examples for their children. Visiting the sick and comforting them by renewing and strengthening their faith in God. I not only help them but also benefit myself by deepening my appreciation of God's power. I find that the little things I do draw me so much nearer to His grace, that soon I do not consider them as tasks but rather as privileges.

But we will give ourselves continually to prayer and unto the ministry of the word.—Acts 6:4.

I am an attorney. My practice is, by my own choice, not a very profitable one, as I prefer to defend and advise the unfortunate ones in our community. I feel it is my God-given duty to protect my less fortunate

brothers. I give one-tenth of my earnings to aid in the growth of God's kingdom on earth. But not always do I give to the church. If by giving that sum or a little more, I can help an incorrigible boy to become a man, I give my gift through him. With my knowledge of God's laws, and government laws, I can guide and teach young men in the true ways of life.

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.—Deut. 16:17.

I am a spinster, old, peculiar—people say. Well, perhaps I am—but I am happier than most of the people who scoff at me. They call me peculiar because, a few years ago I decided that I would not will my fortune to relations who had enough already, but that I would give it to needy causes myself. I gave to foreign missions, bought an organ for the little brick church across the street and turned my silent, stuffy old mansion over to a struggling nursery for under-privileged children. And now when I hear the silver laughter of little children and the sweet notes from the organ across the street, I know my life is far richer than it has ever been before. I feel within myself a deeper feeling of satisfaction than I have ever known. I realize my feeble efforts to aid mankind have been observed by God and this joyous feeling I have is His quiet way of saying thank you.

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.—Luke 6:38.

I am a young architect, a product of the slums. I was nothing, gave nothing and was given nothing until I met a true man of God. He taught me how to build great buildings, strong bridges, but more than that, he taught me how to pray and to help others instead of hurting them. He told me how the Son of God gave even His very life that I might find eternal life and everlasting peace. What can I do but accept this privilege rare and help my fellow men, as I was helped to find true life. I clearly see, that to do this would be the only adequate means by which I could express my gratitude to God for all He has done for me.

But He giveth more grace. Wherefore he saith God resisteth the proud but giveth grace unto the humble.—James 4:6.

As the last note lingered in the stillness of the evening it seemed I heard Him whisper in a voice wondrously tender, "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me."

World Neighbor Series

UNDER this significant title the Cooperative Council of Missionary Education has issued four very attractive courses of mission study for use in the Church School of Missions. This is just the kind of material for which missionary workers in the local churches have been looking. These courses present in a fresh and inspiring manner an excellent survey of the entire work of Home and Foreign Missions of the Evangelical and Reformed Church. The courses are as follows:

For seniors, young people and adults, a pictorial booklet of 48 pages, *Who Is My Neighbor?* and a guide-book, by Rev. David D. Baker, Director of the Cooperative Council of Missionary Education.

For intermediates, a profusely illustrated work-book, *My Father's World* and a guide-book, for the teaching of the course, by Miss Bernice Buehler.

For juniors, an illustrated work-book, *We Are All Neighbors*, and a booklet of helps for teachers.

For primary children, a booklet of specific directions for teachers, *Guiding the Course—The World Is a Home for Many People*. The courses for both juniors and primary children were written by Mrs. Catherine Alben Craig.

These materials have been priced below what actual costs would demand in an effort to secure their widest possible use: *Who Is My Neighbor*—15 cents; *My Father's World*—25 cents; *We Are All Neighbors*—20 cents. The teachers' guides for the four age-groups are each priced at ten cents per copy.

Every congregation will greatly benefit by organizing a Church School of Missions with the World Neighbor Series as the course of study.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Bringing Summer Schools Home

THOUSANDS of our young people this past summer were studying Missions, both National and International. The Missionary and Leadership Training Conferences in various parts of the Church brought together the choicest young men and women that the Church numbers among its members. Under trained teachers they faced up squarely to the task of Home and Foreign Missions. One therefore has a right to expect that in practically every congregation there will be kindled a fresh interest in the missionary enterprise. These young people are to assume a place of leadership in their respective churches. What they have learned in these summer schools and conferences they are now to apply locally. In every congregation there is now to be formed a miniature conference somewhat after the pattern of the schools conducted during the summer months. Unless this is done the full effect, or the larger possibilities of the summer conferences cannot be realized. While a goodly number of young people attended these courses, the vast majority of our people will not profit thereby unless the values are brought back to them by those who attended these conferences.

Consequently, Mission Study Classes should be formed in every congregation. For at least six weeks this fall there should be a study of Home Missions by these groups. Then early in the year the study should shift to Foreign Missions. In this way the whole field of National and International Missions can occupy the thought of our people during the course of a year.

If such work is done effectively, there will develop, during a few years, a new missionary mind in every congregation. And this will result in increased devotion to and larger support of the work.

The summer conferences are Normal Training Schools. They are intended to accomplish, at least in part, what Teacher Training Colleges are to do for those who expect to teach in our public schools. Those who come back from these Conferences and simply make a report of what transpired there are by no means discharging the full measure of their responsibility. They must now reproduce locally what they received, and thus realize the large possibilities of these schools.

C. E. S.

“The German Church on the American Frontier”

THOSE who want a comprehensive account of the rise and development of the Evangelical Synod of North America will find it in a volume of the above title written by Professor Carl E. Schneider of Eden Theological Seminary and published by the Eden Publishing House, St. Louis, Mo. The contents of this book will be of great interest to the members of the Reformed Church who may know altogether too little of the history of this great body of Christians that lately merged with the Reformed Church to form the Evangelical and Reformed Church. Of peculiar interest is the section of the book which tells of the early contacts of Home

Missionaries of both groups. In not a few instances pioneer missionaries of the Reformed Church laid foundations upon which the missionaries of the Evangelical Synod subsequently built. Some of these early mission points have since developed into strong and influential congregations.

During the year 1940 the united Church will be celebrating a series of anniversaries. One will be the 100th anniversary of the *Evangelical Church Union of the West* which later assumed the name of The Evangelical Synod of North America; another will be the 215th anniversary of the founding of the Reformed Church in the United States; and

a third, the 50th anniversary of the work among the Hungarians in this country, which was begun by the Reformed Church in 1890.

The extended history of the Evangelical Synod as written by Professor Schneider will prove indispensable to any one who wishes to acquaint himself with this movement on

the American Frontier on the part of our Evangelical brethren. The book, which is a large volume, can be secured from the Eden Publishing House, St. Louis, and should find its way into the library of every minister of the Evangelical and Reformed Church.

C. E. S.

The Church of My Dreams

THIS is the Church of my dreams.
A Church adequate for the task.
The Church of the warm heart,
Of the open mind,
Of the Adventurous spirit;
The Church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social,
The Church that inquires as well as avers,
That looks forward as well as backward,
The Church of the Master,
The Church of the people,

The high Church, the broad Church, the low Church,

—High as the ideals of Jesus,
—Low as the humblest human;

A working Church,

A worshipping Church,

A winsome Church;

A Church that interprets the truth in terms of truth

That inspires courage for this life and hope for the life to come;

A Church of all good men.

The Church of the living God.

Author Unknown.

Notes

VERY encouraging reports have reached us of the very successful Missionary Conference which was conducted at the Mission House last August. The Committee on Program had drafted into service some of the best leaders in both the Home and Foreign fields. Therefore, the program was one of the best that could be presented. But the Committee this year did a unique thing. It issued a daily news sheet which contained not only the program for each day, but also biographical sketches of the leaders, news items, and, in particular, a brief abstract of all addresses, all teaching in the class rooms, the Bible studies and the annual sermon. In this way not only delegates in attendance but others into whose hands these news sheets have come, will derive lasting benefits from the Conference. Other Conferences next year might well profit by the example set for them by the Mission House Conference this year.

* * *

At the annual Conference of Youth Fellowship of the West New York Synod which was held at Dunkirk, N. Y., on September 2-4,

the General Secretary of the Board of Home Missions delivered a series of three addresses



CORINTH BOULEVARD REFORMED CHURCH
DAYTON, OHIO

Rev. Harold F. Hess, Pastor

on the general theme: "Christianity Throughout the World." The specific topics for each address were:

1. Christianity and Our Social Relations.
2. Christianity and World Culture.
3. Christianity and Internationalism.

The Conference was attended by about 200 young people principally from Buffalo and Rochester. It was in charge of Rev. B. E.

Kurkowski, our missionary in the Dewey Avenue Church, Rochester, N. Y.

During the week of August 7-13, the second Family Week was observed at Dunkirk. This partook largely of the nature of a missionary conference. Superintendent T. P. Bolliger, of Madison, Wis., had charge of the course in Home Missions, using as a textbook: "Homeland Harvest."

The Last Quarter

VACATION days are over. Everybody is turning his or her attention to the fall work. Three months of the calendar year 1939 are still ahead of us. In other words, three-fourths of the year 1939 are a thing of the past.

On this basis we should have 75% of the apportionment paid. Unfortunately, this is not the case and it is of no use to criticize what has been done or not been done during these months. That is history and we cannot change the record.

What we can do is to look ahead to the three months that are still left in 1939. We can, if we are so minded, make the record of these three months much better than is that of the nine months past. The best lies ahead of us. A number of pastors have informed the office of the Treasurer of the Board of Home Missions that they would pay the apportionment in full in 1939. A number of them did not do this for a number of years. One pastor said: "I did not try very hard the last several years."

At the end of 1940, the Classes will cease to function in the way of raising the apportionment. Why not make history during these remaining months of which all of us can be justly proud, by paying the benevolent budget in full? Some will say: "This can only be an idle dream, it can never be realized." It can be made more than a dream, but to do so will mean a little sacrifice on the part of a great many people. If such a goal should

be reached we would all feel very happy for having accomplished it.

At the moment this little article is written, we are all greatly concerned about what is going on in Europe. We all have read about the huge sums of money that have been spent by the different nations to equip themselves with the best that modern science has to offer to destroy one another. This all for a selfish aim and purpose. To reach such a goal, millions of innocent lives must be sacrificed. War always means destruction.

We are pleading for a cause that is constructive, a cause that stands for life. Our Lord said: "I came that ye might have life and that ye might have it more abundantly." To reach this goal also means sacrifice but one that will bring life.

Home Missions stands for a patriotism, the end of which is to make this nation really a Christian nation, not in name only but in deed as well. May this nation, of which all of us are proud, be as a lighthouse for all the world. This is no small task. Your Board of Home Missions has a small part in helping to bring this to a reality. To do this work your Board must depend upon the payment of the apportionment.

Perhaps some are wondering how much has been paid. On September 1st, in terms of percentage only 23%, leaving a balance due of 77% to be raised by the end of the year. We count on your aid.

WM. F. DELONG,
Treasurer.

"I can't think of doing without THE OUTLOOK OF MISSIONS, as every church member needs to keep in touch with the work as it is carried on in our different Mission fields, and the OUTLOOK gives us that much needed information."

MISS DEBORAH BUCKS, Reading, Penna.

The American Home Missionary Society

THOSE who are familiar with the history of Home Missions in both groups of the Evangelical and Reformed Church are fully aware that each denomination at one time in its history received substantial aid from the American Home Missionary Society for the prosecution of the work of Home Missions. Dr. Carl E. Schneider in his pamphlet: "The Place of the Evangelical Synod in American Protestantism" makes the following statement; "Some of the *Kirchenverein* churches would not have survived the destitute conditions prevailing in frontier communities without substantial financial assistance from the American Home Missionary Society. From the year 1841 to 1862 no less than twenty-one pastors of the *Kirchenverein* received subsidies from this society; a total of between seven and eight thousand dollars having been distributed among twenty-one ministers."

In the report of the Board of Home Missions of the Reformed Church to the Synod at Sunbury, Pa., in 1837, the following appears: "We have about thirteen engaged in the work but the Board was not even able to grant that small number that assistance which was necessary without receiving aid from the American Home Missionary Society with which two years since we became connected. This connection has proved to be of great service to your Board."

In the report of the following year, 1838, practically the same words are repeated. It may, therefore, be of mutual interest to trace the history of the American Home Missionary Society with special reference to its relation to our own constituency. Our study of this history must begin with the formation of certain missionary societies which took their rise in several of the New England States during the last decade of the 18th century.

The first churches which developed on New England soil were the Congregational, the Presbyterian and the Baptist. The Dutch Reformed Church had already established itself in New York and in New Jersey while the German Reformed Church confined its labors principally to Pennsylvania and Maryland. Immediately after the Revolutionary War when the several denominations in this country became autonomous and indigenous bodies they developed within themselves a missionary spirit, with a view of taking the gospel to regions beyond, especially among the Indians. In 1786 the Reformed Church

in America appointed a committee to devise some plans for sending the gospel to destitute localities. This action led to the formation of a Missionary Society in the Dutch Church, which up to 1822 included both domestic and foreign missions.

The General Assembly of the Presbyterian Church was organized in 1789 and its first action was a unanimous resolution to send missionaries into the frontier sections of our country.

The Congregational Churches in each of the New England States organized Missionary Societies. Thus in June, 1789, the Missionary Society of Connecticut was organized "to Christianize the heathen of North America and to support and promote Christian knowledge in the new settlements within the United States."

In 1799 the Massachusetts Missionary Society was organized on practically the same basis. While these societies bore the names of the two States in which they were established, they were not organized for the benefit of these States but rather for the work in regions beyond.

In the first thirty years more than \$100,000 had been subscribed by the churches of Connecticut, no part of which was expended in Connecticut except for the Indians. During this period it helped in the support of two hundred missionaries but its policy always was "the welfare of the regions beyond."

Other States followed the example of Connecticut and Massachusetts. The churches in New Hampshire organized their Missionary Society in 1801; the churches of Rhode Island in 1803; the churches in Maine and Vermont in 1807. In the meanwhile in 1802 the Baptists had organized the Massachusetts Domestic Missionary Society on the same basis as had the Congregationalists. From the beginning there had existed a close relation between the Presbyterian and the Congregational Churches of New England. For a while it appeared as though an organic union between the General Assembly of the Presbyterian Church and the General Associations of New England might be effected. Such an organic union, however, could not be completely established at the time but it seemed not only desirable but also necessary that some plan of union in the realm of Home Missions should be established between these two bodies. It is stated that the plan origi-

nated in the mind of Jonathan Edwards and was presented by the General Association of Connecticut to the General Assembly of the Presbyterian Church. It was called "The Plan of Union" which was adopted in 1801 and continued for a period of fifty years. Dr. Joseph B. Clark in his "Leavening of the Nation" states the principal terms of the Plan: "The purpose of the Plan was to establish as far as possible a uniform system of Church government for Presbyterians and Congregationalists on Home Missionary ground. The terms by mutual agreement provided that a Congregational Church with a Presbyterian pastor and a Presbyterian Church with a Congregational pastor should each retain its own polity while the pastor, if he came into discipline, should be tried by the body to which he belonged. The people in the new settlements would need only one house of worship, one pastor, one Creed, one Confession."

This was probably the first comity arrangement in America and may well serve as a pattern in some measure for our own day. While the arrangement did not always work smoothly and ideally, nevertheless, it had many merits in its favor and became the forerunner of other agencies and activities in the field of Home Missions. While the Plan of Union was a combination of at least four Missionary Societies, these Societies had

not lost their own identity. Some became more active in this general plan than others and so it happened that the Connecticut Missionary Society bore the major part of the burden. This Society did a phenomenal piece of work. In 30 years it established four hundred churches in the new settlements of this country.

In the third decade of the 19th century the need for a wider and more inclusive Home Mission policy came to be felt. In 1821 the Presbyterian and the Reformed Churches had organized the United Domestic Missionary Society of New York. The need for a National Domestic Missionary Society now came to be felt and, consequently, in September, 1825, in the old South Church of Boston, a group of ministers who had come together to ordain six young men from the senior class of Andover held an informal meeting and resolved to form a National Home Missionary Society. Correspondence was immediately opened with the United Domestic Missionary Society of New York which had been formed four years earlier. This resulted in a convention in New York City, on May 10, 1826, to organize "an American Home Missionary Society." There were one hundred and twenty-six ministers and laymen present from thirteen States in the Union. They represented the Presbyterian, the Associate Reformed, the Reformed and the Congrega-



Magyar Reformed Church,
Wallingford, Conn.

MAGYAR REFORMED CHURCH, WALLINGFORD, CONN.

tional Churches. The conference resulted in the formation of the *American Home Missionary Society* on the 12th of May, 1826. In due course of time, however, three of the original bodies withdrew, namely: the Associate Reformed Church, the Presbyterian and the Reformed Church. Thus the American Home Missionary Society remained the exclusive organization of the Congregational Churches. It was this body then with which the Reformed Church in the United States and later on the Evangelical Synod of North America came into contact.

In the Minutes of the Synod of the German Reformed Church at Harrisburg on the first Monday in December, 1834, the following statement appears: "the Committee to whom the proposition of the Board of Home Missions of the German Reformed Synod in relation to the proposals made them by the American Home Missionary Society, reported, which report was received. In the evening of the same day, the report was again called up for consideration and after due deliberation it was not supported." But in October, 1835, Zion's Classis overtured the Synod "to open correspondence with the American Home Missionary Society, also with the Board of Missions of the Dutch Reformed Church and the Board of the General Assembly of the Presbyterian Church, and also with some regularly formed Missionary Society or theological institution in Europe, affectionately asking them to cooperate in sending us well qualified missionaries to labor in the immense field that presents itself before the German Reformed Church and grant our Board whatever pecuniary aid they can afford." This overture, however, was laid on the table.

Meanwhile other Classes had taken the matter under consideration. East Pennsylvania Classis stated that it was not prepared to render a decision on this question. West Pennsylvania Classis thought it would be of greater advantage if the Board of Missions would connect itself with the American Home Missionary Society. Maryland Classis thought it would be better not to agitate the matter while North Carolina Classis definitely requested the Synod to solicit the aid of the American Home Missionary Society.

In view of these conflicting actions and attitudes by the Classes, the Synod reopened the matter. Dr. Absalom Peters, Secretary of the American Home Missionary Society was present and in a brief address laid before Synod

an exposition of the principles of the Society and presented a plan upon which the proposed cooperation might be effected. A Committee was appointed to confer with Dr. Peters on his proposition. The Committee reported at an evening session, when the following action was taken:

1. Resolved, That this Synod in view of the liberality of the terms of cooperation, proposed by the Executive Committee of the American Home Missionary Society, recommend the Board of Missions of this Synod to adopt the same, with such modifications as shall be mutually agreed on by the said Committee and Board.

2. Resolved, that in making the above recommendation, this Synod understand that the terms proposed, embrace the following principles:

1. That all missionaries, supported by the funds of the Board of Missions, shall be appointed by the same, using the forms of commissions of the Society, with such other instructions as the Board shall add.
2. That all missionaries, supported by the funds of the Society, shall be appointed by the Executive Committee of the same.
3. That all missionaries, appointed by the Society, belonging to any of the Classes under the care of this Synod, whether to labor within the bounds of same, or elsewhere, shall first be selected and approved, and the fields of their labors designated by the Board.
4. That agents shall be appointed in the same manner, and under the same conditions.
5. That all funds collected in the churches of this Synod, or elsewhere, by the agents of the Board of Missions, shall be paid into the treasury of the same, to be expended in the support of missionaries appointed by the Board, and that the secretary of the Board, shall, in the month of April, each year, report to the Society, the names of its missionaries, and the fields of their labors, and the amount of its receipts and expenditures during the year; that the same may be acknowledged as received and expended by the treasurer of the Society.

Thus it came about that the American Home Missionary Society for a brief period, at least, contributed to the support of the work of Home Missions of the Reformed Church in the United States.

In the *Kirchenverein*, the relationship extended over a much longer period, from 1841 to 1862, and involved a much larger outlay of money on the part of the American Home Missionary Society. It appears that Joseph Rieger and George W. Wall, who had been sent from Europe as missionaries to the West, on their arrival in America in 1836, first reported to the Church officials in Hartford, Conn. Passing through New York on their way to the West they met Absalom Peters, Secretary of the Society, who gave them letters to his friends in the West. Organizations in the East began to show considerable interest in the religious situation of the West. One of these organizations was the L. U. P. O. (Looking Upward, Press Onward). This society was interested chiefly in checking the Roman Catholic influence on the newly arrived Germans in the West. Another was the American Home Missionary Society which was ready to render assistance in order to check the rising tide of rationalism. The American Tract Society likewise made substantial contributions. Members of the *Kirchenverein* availed themselves of the support which these and other agencies in the East were ready to supply. It should be stated that from eight to twelve ministers of the Lutheran Church also received assistance from the American Home Missionary Society.

A strong impetus was given to the relationship of the German ministers and congre-

gations to the Society by a series of seven articles on *German Characteristics* by Dr. F. A. Rauch, which appeared in the *Home Missionary*, the organ of the Society.

Dr. Carl E. Schneider, in his latest book "The German Church on the American Frontier" gives a complete list of ministers who received assistance from the Society. The list includes ministers of the Reformed Church as well as of the *Kirchenverein*.

The correspondence between the missionaries and the American Home Missionary Society consists of over 100,000 letters and reports, and constitutes rich source material for the early history of both the Evangelical Synod and the Reformed Church.

The Society interested itself in the spiritual and religious condition of the Evangelical Churches and pastors. It objected to pastors engaging in secular occupations. It insisted on faithful pastoral work and on a puritan type of religious living. Thus it not only gave financial aid, but also spiritual influence and guidance.

Both the Evangelical Synod and the Reformed Church owe a debt of gratitude to the American Home Missionary Society for its friendly interest and substantial cooperation during those years when both bodies were seeking to get established in the frontier parts of our country.

C. E. S.



WINNEBAGO INDIAN CHURCH AND CONGREGATION, BLACK RIVER FALLS, WIS.

Foreign Missions

JOHN H. POORMAN, EDITOR

An Eclipse at Peking

THROUGHOUT the city temple bells are ringing, gongs are clanging, horns blowing, men shouting, babies crying, dogs barking, and all sorts of strange noises which only the Chinese know how to make are filling the air: for North China is witnessing a total lunar eclipse, and even here in Peking, in this present time many persons still believe that an evil spirit, the Heavenly Dog Star, is trying to swallow the moon. As the eclipse has progressed the racket has increased as people have sought to frighten the Dog; and now that the eclipse is total the noise is greater than ever as they redouble their efforts to make the wicked spirit disgorge his prey. I have been told that the racket will continue until the full moon is again completely visible, in order to keep the Dog Star from changing his mind and trying again to swallow the moon. When at last the Rabbit-in-the-Moon can once more be seen pounding the Pill of Immortality in his mortar the noise will cease.

A similar story seeks to explain the eclipse of the sun, for which the blame is put upon

another unlucky star. Lo Hou Hsing, a spirit so evil that it retarded the birth of Buddha for six years; and a resort is made to similar practices in order to prevent the catastrophe.

The superstitious fears of thousands of years cannot pass in a generation or two, and continue to harass the emotions of those who know not the One Supreme God, our heavenly Father, and who in their ignorance give over His rightful place to scores of gods and hundreds of spirits. What peace of mind must come to one who gives up such ignorance with the fear it breeds for the knowledge that God is the sovereign Creator and Ruler of the whole universe; for it follows that if He is truly sovereign there is no place in heaven or earth for other gods and for spirits of any kind which are not of His creation and obedient to His will, ministering according to His loving purposes. This is one aspect of the "Peace of God" which I had not previously realized.

R. PIERCE BEAVER.

Peking, China, May 3, 1939.

Missionary Chat

Excerpt of letter from Miss A. Katharine Zierdt, Hongkong, China, September 6, 1939

"My furlough has begun. Twenty-two days were spent in travel to this port from Yuanling. Ten days' travel by bus and truck with stopover at Kweiyang brought us to Kunming (Yunnanfu) 6000 feet in altitude, over roads winding dangerously close to the edge of cliffs in some places, especially when passing oncoming traffic. The mountains are majestic in height with waterfalls and mists and common wild flowers having colors of a deeper hue than elsewhere. Nearing the highest mountain-tops the edelweiss grows in abundance but at the greatest heights there are barren rocks and red shale with corn planted where patches of shallow earth can be found. The people are poor, have bound feet and smoke opium. Many have goitre due to a lack of foods containing iodine.

"Edouard Taylor had charge of International Red Cross trucks between Kweiyang and Kunming. These trucks are kept in better repair and the drivers are supervised which makes them preferable to commercial buses, when space permits taking passengers.

"The poorer type of refugees are found in great numbers in West Hunan. Many better class and professional people are in Kweiyang. Nearing Kunming one finds the South China refugees, having come up the railway through French Indo-China.

"On our arrival at Kunming we found Chinese currency at its worst which made it necessary to pay fabulous prices for everything. In addition, the Governor of Yunnan Province collects 20% duty on all goods entering there by the railway, the door

through which Kweichow and Hunan depend for coffee, milk, butter, etc. For this reason butter was not available in Yuanling and was not used in Kweiyang nor Kunming. The latter two places have fresh cow's milk and use the cream to spread on bread.

"We left Kunming by rail, French Indo-China Railway, descending by winding roads, tunnels (124) and bridges through more majestic mountains with waterfalls and mists. The train stopped at night where French hotels are conveniently located. Three days' travel brought us to Hanoi which seemed more French than France in that no one spoke English except a Chinese guest at the hotel where we stayed. At the shipping office the manager understood enough English to get our sailings from Haiphong to Hongkong. The natives are Annamese, of the yellow race but different from Chinese and Japanese. Hanoi means "in-the-sea," the Chinese characters are used as a medium of writing but the pronunciation is different. Much of the surrounding country is under water; the rail-

way connecting Hanoi and Haiphong—a two hour ride—was on a road built between extensive rice fields. We saw many churches which we were told are a combination of the Catholic religion and idol worship.

"Haiphong—a place on the ocean"—is a cosmopolitan city but the Europeans are chiefly French, some of them having Annamese wives and families. The International Red Cross representative, a German Jew, interceded with the Indo-China Customs Superintendent to allow our baggage to pass customs on Saturday afternoon so we could leave on the steamer on Sunday. This man has since been interned.

"The morning after arrival in Hongkong I sought a dentist whose services had been urgently needed for some time. The result is a two weeks stay here. I am tentatively booked to go to Manila, September 15th, and leave there October 2nd, on the President Polk. This will arrive in New York via Port Said on November 21st."

Caring for Child Refugees at Yungsui

Yungsui, Hunan, China,
July 2nd, 1939.

Dear Dr. Casselman:

Thank you for your letter of May 2nd, which I received yesterday. Miss Yang was most happy to receive your note. She and I returned to Yungsui nearly a week ago. It is very interesting to be on this compound now. Instead of having fifteen people within the walls as was the case early last summer, we have over a hundred. Thirty-five new children have arrived, making the total sixty-five. There is difference in appearance, language and background between the Honan group and the Hunan group of children. We are praying that everyone of the youngsters may have a live relationship with the Lord Jesus. Last week we gave porch parties for children of the second grade and below and next day for those of higher grades. One morning over twenty children from the kindergarten of the government War Orphanage came to visit. After they had played for awhile we asked them to come up on the porch to sing to us. Our kiddies sang, too, the little ones, and we managed to find enough little cakes in the storeroom for them all. It is amazing to discover all the products

that can be substituted for sugar these days.

Then one day Miss Hua's kindergarten gave its closing program. Three of the Honan children were in it and we thought it would be lovely for them to have something new as other children had. A pair of rompers mother had planned to use for a sample for the mothers fitted Tiny. In my trunk I found a blouse that the tailor made into a sweet little-girl dress for the five-year-old, and a checked dress that became a suit for the boy. Thin, washable materials are almost non-existent here. The children were delighted; two took special parts in the program. If only you could have seen them a few minutes ago, the two little girls with their arms around a tinier Miao girlie whose father is the coolie and mother the cook for the children. Water-carrying is quite a job as we are on a hill and the well is not near.

This is a good place not to rest on Sunday if one is looking for physical rest. But there is joy for the soul. At the breakfast table Dad asked me what my program was for the day and I said, "Sleep," so he said in that case I might prepare a story for the ten-eleven-year-olds of the Junior Christian Endeavor. The two groups of Junior Christian

Endeavor were to be divided as the number is so large now. Flowers must be cut for one of the boys to take down to the church. Every Sunday morning all the children who have been good receive 200 cash, less than half a cent U. S., so that they may have something for the offering if they wish to give it. I noticed later in church that many did. The children looked very nice as they marched into Sunday-school. Some of the new children were still ragged, but the others had dark blue suits of a rough cotton material, rather hot, I fear. In the afternoon there were the Junior Christian Endeavor groups for which Dad has the responsibility with helpers. At the same time others conducted a Sunday-school for our west-end youngsters. Of course, there were callers and a guest for supper. Usually Dad has an English Bible class at five, but today the high school students were occupied, or rather their time was. In the evening he has charge of the evangelistic service for the west-end residents. Older Honan boys had the service today. Christians except for the boys are supposed to go into the city for Christian Endeavor. This was Consecration Sunday, and as usual each member answered to his name with a verse of Scripture or a song.

I have been interested this past year in noting that Chinese children in learning to speak often substitute the "d" sound for a hard or soft "g", "t" for "k", and "sh" for "s" just as English-speaking babies do. In kindergarten I loved to hear this Chinese baby-talk. I am sorry that we have no good picture to send you of the Paotsing kindergarten; the photographer there had no fast camera, and I had no films. The Yungsui kindergarten snapshot we shall hope to send you. Miss Hua and her children gave a most excellent closing program with a large audience.

You will find this letter quite informal. Our last word from Mr. Beck was sent before Easter. The last children who have come are from the Linsiang district near Yoyang. Miss Yang will find herself busy, I think, with supervising a tailoring project for a few young girls and in helping with Daily Vacation Bible school here. The ground-floor room of our house that was a play-room for us once is becoming a dormitory for twenty of the new children. Dad is hoping that the carpenters can get it fitted with bunks before we leave this week for Yuanling.

Sincerely yours,

LUCILE C. HARTMAN.

What I'm Thankful For This June Sabbath

For the beautiful sunrise and the cuckoo calling in the green hills across the river. For the fresh breeze, and the beautiful green grass in our yard. Thankful for our trellises of roses: a wealth of beauty to enjoy and to share with our friends. I'm thankful for the lovely friend who stayed the night with us and helped to make breakfast an especially happy occasion. Thankful for thirty minutes of recorded music over the radio: lovely harmonies with which to start the day.

For the Miyagi Model Sunday School that celebrated Children's Day, and that is giving so many children the chance to learn about the love of Jesus. I'm thankful for the

church services that featured Children's Day, and for the masses of flowers that went to cheer many invalids as well as wounded soldiers.

I'm thankful that the tailor and his weary apprentice across the street had a rest day, and could get out into the sunshine.

Thankful for good music in English service this afternoon and the inspiring sermon.

I'm thankful for new friendships made this evening when one of our students came with her parents to call.

Thankful even for the clouds of approaching rainy season, that have gathered and seem to cover and wrap us about protectingly.

BESS M. KRIETE.

"I have been a reader of the OUTLOOK for many years and would not like to do without it. If more people would read it our Boards would not have so much trouble to support our Missionaries." With all good wishes.

MRS. S. S. McCORMICK, Millheim, Penna.



BOY SCOUTS OF EASTVIEW SCHOOLS, YUANLING, CHINA, AT LUNCH

The Encampment of the Eastview Boy Scouts

BOY SCOUT work has been done in the Eastview Schools for about three years. In the general Association of the Chinese Boy Scouts our Junior Middle School students are registered as Unit No. 3318, during this term. A celebration of this formal organization was held on the morning of May 5th. On the afternoon of that day one group of the scouts went to Wusuh, ten miles northwest of Yuanling, for an encampment.

Twenty-four boys fell in for the trip, with Dean Ming-seng Li and the Athletic Teacher, Mr. Gung Lu, accompanying them. The baggage, including cooking utensils, canvas tents, mattocks, etc., were all packed up and carried by the students. As we marched through the streets the large Boy Scout flag was carried in the front, and the bugles were blowing. "It is indeed a troop of the new army", could be heard as we passed along. About three miles from the city is the Taichi bridge, and very beautiful scenery. Here we rested for a time, as the packages were very heavy. It was evening when we arrived in Wusuh. When we were on the boat crossing the North River, a big storm came and made everything wet. Even this experience was gladly accepted, as an unexpected part of a camping trip.

The Wusuh local official and the Principal of the Wusuh Primary School are both graduates of Eastview. They entertained us and gave us a suitable place to camp. Principal Lung also asked Dean Li to speak to the

pupils of his school. There are 180 fine boys and girls there, who showed a nice spirit and good attitude.

Our camp was below a beautiful mountain, named Er-yu, on the opposite bank of the Yu Creek from Wusuh. The Yu Creek flows into the North River at Wusuh. On the top of Er-yu Mountain there is a temple, below which is the entrance to a very famous cave. It took us half an hour to climb the hill. From its top we could see very far. The scenery is very beautiful.

During the day, the students were busy cooking, working, hunting plants and insects, and visiting famous places, while at night they took turns in guarding the camp. All these experiences were very interesting to them. Especially beautiful was the moon coming up from behind the mountain and the gradual melting away of the clouds in the evening and the glory of the sun breaking through the thick fog in the morning. Such things can be seen only when one goes out into the wild spaces. Though we slept in the dew and dined on the wind, yet we were very glad to have the experience.

On the seventh of May, we packed up everything and said goodbye to Wusuh by the singing of songs and the blowing of bugles. In the afternoon we got back to our school filled with the new spirit we had caught in our camp.

—Written by DEAN MING-SENG LI.

The Japan National Sunday School Association

ON FEBRUARY 13, 1939, at the National Christian Building in Kanda Ward, Tokyo, the writer as our Mission's representative attended the meeting of the Advisory Board of the Japan National Sunday School Association. Mr. G. Ishikawa, a graduate of the Middle School Department of North Japan College, class of 1920, is its Executive Secretary. The only other missionaries present at the meeting were the Rev. B. F. Shiveley, D.D. (United Brethren) of the Doshisha University, Kyoto, and Mr. J. H. Covell of the American Baptist Foreign Missionary Society. The latter was for twenty years a member of the faculty of the Kwanto Gakuin (Baptist), Yokohama, but on June 7th he sailed on the Empress of Russia for Iloilo, the Philippines, where he has taken a position in the Central Philippines College. Ten Japanese Christian denominations were represented at the meeting.

The remaining indebtedness on the National Christian Building, which was erected in 1931, was paid in full toward the end of 1938. Financial aid from America, which had been \$500.00 a year, was declined from

this year. The Korean Sunday School Association was dissolved as a separate organization and made a department of the Japan Sunday School Association with the new name of Chosen Council of Japan Sunday School Association.

Christmas offerings were given in the name of Sunday School children to three institutions to erect a workroom for lepers and also a hospital ward and classroom. The Rev. H. Kozaki (Congregational) and the Rev. A. Kawazumi (Baptist), who were largely instrumental in the erection of the National Christian Building, passed away recently, the former on February 26, 1938, at the age of eighty-four and the latter on January 8, 1939, at the age of seventy-four.

After the morning business session, a group photograph was taken on the roof of the building, all present had a Japanese meal and then, as after dinner speeches, heard reports from the Revs. Y. Chiba and A. Ebisawa, who had been delegates to the Madras Conference.

WILLIAM G. SEIPLE.



ADVISORY BOARD OF THE JAPAN NATIONAL SUNDAY SCHOOL ASSOCIATION

Mr. G. Ishikawa, Executive Secretary stands in the last row (x)

Miyagi College Sunday School



MIYAGI COLLEGE SUNDAY SCHOOL. CHILDREN'S DAY, 1939

ON PAGE 174 of the June issue, in a letter written by Miss Lydia Lindsey, there is a short account of the Miyagi College Sunday-school. Herewith you will find a picture of that Sunday-school taken on Children's Day of this year. One glance at the picture will show you why the Japanese call this festival "Flower Day", rather than Children's Day. At any rate there are lots of flowers of all kinds, and lots of children in Japan. This photograph was taken just after the service and before the children started out to the Hospitals to deliver the flowers.

The smaller children at the front of the picture are children of the neighborhood, for whom the Sunday-school was originally planned. The rest of the young people are Miyagi College people, students, assistants and teachers. The lady at the extreme left in the back row is Miss Tsuji, one of our English teachers, who has done very much to make the school a success, by her wise planning and advice to the principal and teachers of the Sunday-school who are mostly students. Just below Miss Tsuji is Miss Tamba a Senior in our Bible Course, daughter of our pastor at Noshiro in Akita Ken, and President of the College Y. W. C. A. She is principal of this Sunday-school. Below her is another of our Bible Course girls who is assisting, Miss Ueki stands next to Miss Tsuji

and on her other side stands Miss Lindsey. Going to the right of the picture in the back row in the corner of the door way is Miss Ouchi, secretary to the President of Miyagi College, and also for some years a faithful worker in the Sunday-school. Next to her in the dark dress, is Miss Shiomi, third year Music Course girl. Perhaps it will change your ideas of distances in Japan when you learn that she travels over a thousand miles from her home in Kumamoto, in Kyushiu, to Sendai, to attend Miyagi College. Next to her is another talented Music Course Senior Student. These two keep the music of our Sunday-school at a high level.

All of these pupils look unusually solemn to me, and not at all like they felt that day when the picture was snapped. Their strained expression is due to their efforts to keep from laughing. You can tell how they really felt by looking at the student just to the right of Dr. Hansen.

This year there are 105 students enrolled in the Sunday-school. Of these, 30 are not students in Miyagi College as yet, but come from the neighborhood and are still attending primary school.

Miyagi High School First Year Students	number	40
Second Year Students		15
Third Year Students		10

Fourth Year Students 10

These statistics like many statistics don't reveal all the truth. The reason for less students in the higher classes is that some of those who have been coming to our Sunday-school have been baptized at churches and now attend the Sunday-schools of the churches they attend. Five of the girls in the third year class who formerly attended this Sunday-school were baptized at the Miyagi (College) Church and now attend there. We are trying hard to graduate them to the churches as full members, and then sometimes they come back like the girl stand-

ing to my right as you face the picture, who started as a neighborhood girl in the primary department of our Sunday-school, and is now teaching in the Sunday-school while she prepares herself for work as a woman evangelist.

In addition to the flowers which you see, there is somewhere five yen which was given as the day's offering to the children in the Sendai Christian Orphanage.

This Sunday-school is one of the by-products of Miyagi College, but it is a piece of work that could well stand in its own right as a fine piece of missionary work.

CARL D. KRIETE.

Excerpts from the Bulletin of The National Christian Council of Japan

JULY NUMBER, 1939

THE issue of the *Kingdom of God Weekly* for June 21, has the amazing story of the late Mr. Ichigoro Hikone, who attended the Haramachida Baptist Church without an absence for nearly 50 years. From his boyhood, without parents, wife, children, brothers, or property, he maintained his existence, with unfailing good cheer, as a basket maker. Though his income was about 50 sen a day, he regularly gave his Y3.00 a month to the church, besides a generous contribution to the building fund. His humble Christian faith was the constant inspiration of his associates at the Haramachida church.

* * *

Mr. H. Mitsui, of Keijo (Seoul) has an article in a recent number of the Christian Literature Society's bulletin on "Christians in Korea."

He reports a recent religious census of the peninsula, which shows that although a small proportion of the total population the Christians are the largest religious group. The figures are:

Shintoists	91,723
Japanese Buddhists	303,908
Korean Buddhists	193,177
Korean Christians	599,331

Thus there are more than twice as many Christians as in Japan proper. The figures for Japanese Christians in Korea are:

Congregational (Kumiai)	1104
Presbyterian (Nihon Kirisuto) ...	1473
Methodist	1950

In all, he says, about enough to make one good Korean Church. The attendance at church services amazes him. He says one

church in Keijo (Peng Yang) has three services on Sunday, with attendance of over two thousand at each. There are many churches with congregations over one thousand. When Moderator Tomita of the Nihon Kirisuto Kyokai came last year it was expected that he would speak on the shrine problem and there were crowds of over five and six thousand.

He then compares the three religions in reference to educational, medical, and general social work. In education the Shinto sect of Tenrikyo has four institutions but they can hardly be called regular schools. There is one Buddhist higher school, one girls' high school, fifty kindergartens, and other types, making a total of 92. There are five Christian higher schools, 21 middle schools, 157 elementary schools, 191 kindergartens, with others making a total of 600.

Tenrikyo believing in faith healing only, naturally has no medical work. There are four Buddhist hospitals or dispensaries with a budget of 12,000 yen, which give about 10,000 treatments a year. There are 29 Christian medical establishments, with a total budget of 1,183,000 yen.

Tenrikyo has one industrial establishment, and the Buddhists spend 56,000 yen for social work in 12 institutions. There are 20 Christian orphanages and free medical clinics. Up to recently there has been little contact between the Japanese and Korea Christian movements; but recently there has been much interest in cooperation, and this must increase.

These College Days in Miyagi

The following letter from Mrs. C. D. Kriete, dated Sendai, Japan, May 10th, 1939—Dr. C. D. Kriete, you know, is president of Miyagi College—ought to be read by every member of the Church these days, especially by every woman in the Church. You will note that Mrs. Kriete says in her closing paragraph: "This is not a letter for publicity." However, in answering her, I told her that I thought quite to the contrary that it is just exactly the sort of letter for publicity, that this was the very sort of thing that the people in the Church want to know and ought to know in these days when our missionaries in Japan are living through such tense and difficult situations. I am sure Mrs. Kriete will acquiesce in my judgment in deciding to pass it on to her missionary friends in the Church here at home.

A. V. C.

WHAT a varied lot of items go to make up the day of the missionary's wife. This morning I have sewed, laundered, experimented with macaroons for the Home Economics Tea this afternoon, gone over the menus for the Home Economics Cooking Classes tomorrow and Friday, brought my housekeeping books up to date and spent a little time wailing over the high cost of things, looked after the meals for the day and tried to keep the servants in good humor. I have some interesting programs that I'm sure you will enjoy, and I want to get the letter off on the noon train.

I wish you could visit the school now, and see how lovely the campus looks, with all the trees bright green, and everything in the most trim shape. You've no idea what a difference the auditorium-chapel makes in the looks of the place.

During spring vacation, Carl (Dr. Kriete) spent the time looking after repairs, in order to accommodate the larger number of students, and he worked wonders, making two rooms in places where only one had been before. The old Dormitory has come alive in every wing, and is serving not only as a very comfortable home for the thirty-six girls we have there now, but provides class-rooms, singing room, sewing room, display room, and rooms for Flower Arrangement, Tea Ceremony, and the room where our school doctor looks after any patients, and conducts the physical examinations.

There are more students in the Dormitory than for any year since our furlough, and there is the biggest enrollment since Mr. Kriete took over the school. So I should say that Miyagi is on the up and up; how much further the school can go depends on the friends at home.

We have had some interesting experiences lately, and one of the happiest was the visit of one of our older graduates, who came from her home near Yokohama on a "Thank You" trip to the school. Last year she celebrated the forty-fifth anniversary of her baptism, and she wanted to come and tell the students what Christ has meant to her all these years, and urge them all to become Christians too. Her husband was Governor for many years, and they lived in many places throughout the country and, of course, moved in the highest circles; but in every place she was known as a person who never allowed anything to interfere with her duties as a Christian. She always attended church, and ministered to the needs of the people as only a follower of Christ could do. After the death of her husband, she lost most of her property, and was reduced to such need that she had to sell her clothes and treasures; but she struggled along; her children are all educated and holding positions of responsibility, and she herself is very much in demand for all sorts of activities in connection with church and community affairs. So she knows what it means both to have plenty and to be in want, and Christ has been her strength in every condition. Her visit was a great inspiration to all of us.

Carl mentioned in his letter the visit of Dr. Imai, head of the Mission Board of the Methodist Church of Japan, who came to Sendai to speak to Mrs. Schneder's Women's Society to repay part of an obligation he feels he owes to Dr. Schneder who was kind to him as a student. I heard his talk at the Women's Meeting, and it was deeply spiritual and stirred up the women considerably. One of our older alumnae came to me with tears in her eyes and asked

what she and the other women could do; it seemed as though they hadn't been of any use whatever, and they wanted to be put to work.

There is a real seeking after God and the students seem much more responsive than for awhile. The First Year High School girls held early prayer-meeting every morning last week before Chapel service and the room was filled. The Home Economics students had a free period that was to be given to any special project the teachers might have for them; and they have been getting together to practice hymns, because the students that came in from the government schools haven't had this opportunity and don't know the hymns. This was their own idea. It says something, inasmuch as the girls in this department have always had the reputation of not caring much about religion.

The Thursday Morning Chapel Services are so impressive and beautiful. We always wish that we could share them with friends at home. Carl has worked out this service for this term. The Choir is in the gallery and the call to worship sounding out over our heads is one of the loveliest bits of worship music I ever heard. Repeating this service each week is bound to make all of it become a permanent part of each girl's life, besides giving all the students a real experience of a worship service.

I wish you could have heard the Two Piano concert (rendered by Miss Alice Ilsley and Miss Margaret Kriete). People marvelled over it; we have never had anything like it in Sendai. As everything was memorized, the performance was free from any appearance of difficulty and the people said, "They had such a good time playing together." It was a great opportunity for the students and all the music lovers of the city.

The other program is to be given this Friday night by the daughter of the Dean of the High School, a student of Dr. Kate I. Hansen. The older sister graduated from the English Course, then went through the Music Course, and gave her recital a year ago. She is teaching in a mission school in the south. We are very proud of this talented family, and having heard some of the rehearsals, we know this recital will be worth listening to.

There are more things in store for us all this term: Peg (Margaret Kriete) is preparing a song recital; there will be a program of Dr. Hansen's compositions; and one of Alice's (Miss Ilsley) students is giving her

graduate recital in June. If you could see how people flock to these affairs, you would realize what Miyagi is giving to the Sendai community. This is their only chance to hear the best music, and they aren't satisfied with anything less than the best.

Every time I look over our lovely campus, I think of our school in Yochow and of Gertrude Hoy and her little group of students struggling into the interior in search of peace and safety, and I am sick at heart. You know how we all feel, and we have no doubts about what is happening. But so many of our good friends are over there; young men whom we admire as we do any friends at home. Every once in awhile, on the street or in a store or at the station a uniformed figure steps up to us and greets us, and here is another of the boys saying, "I'm leaving for the front; maybe I won't come back." Some of them have returned; others only as a heap of ashes in a little box.

Some time ago we were on our way to church, and as we stepped out of the gate of the University a troop of cavalry swept by, and as the last rider came alongside, he saluted us with "Hello" and a broad boyish grin. We could only wave and call back and he was gone; but he was one of the boys we know.

We are beginning to feel the pinch of a scarcity of commodities. The other day Carl sent a pair of shoes to be half-soled, and the shoemaker brought them back and said that he had no leather even for repairing; if Carl could wait, he might be able to just put a patch over the hole in the sole. There is no more leather to be had; and if a shoemaker is caught by the inspector with any, he is brought before the judge and fined and the offending piece of leather confiscated.

We can't buy any more cotton goods. Everything is now made of staple fiber, which is hard and wrinkles easily, and won't stand much laundering or cleaning. And it is more expensive than cotton was a year ago. There is no more wool available; what looks like it is mostly staple fiber, and it won't keep anybody warm. We can't get any more of the coal we have been using and must take a cheaper, inferior kind, and that, too, may be rationed like the gasoline is now. The vegetable man told me the other day that many of the vegetables we are getting are no longer to be had, because the farmers who raised them have all gone to the front. In some of the villages around here, there are no young men left. But there will always

be some way of doing, and we have found that what looks like an impossibility isn't so impossible when actually met.

We have been doing a lot of "Farewel-coming" during the past few weeks. There was a re-shuffle of officials all over the country and our Governor and all the officials next in rank were transferred. We were sorry to have them go, for the Governor and the Director of Education were both so friendly, and understanding. Huge crowds saw them off at the station on different days, and the next week the same groups were there to welcome the new officials. We hope they will be as friendly as the former people were.

We said our farewell to one of our graduates who passed away after a long illness. She was a teacher in the largest government girls' high school in Sendai, and her influence on the students and other teachers was a striking example of what one quiet unassuming Christian life can mean in a non-Christian group. We were asked to come to a prayer-meeting with the family the night before the funeral and found the house filled with friends, and only a very few were Christians, but I can't recall a service where one was more conscious of the presence of the Holy Spirit. It was a warm rainy evening, and the house was all open to the night, and the very stillness seemed holy. It's a rare experience to witness the change in the attitudes of people who have come under the influence of a person like Matsuzawa San.

Yesterday I had to leave the Fifth Year Club girls here to hold their meeting and make cakes with the cook, while I went to the funeral of another of our graduates. This service was in one of the largest Buddhist Temples in the city, and I had a queer feeling as I sat there on the floor and watched many folks whom I know well rolling their rosaries in their hands as they followed the chanting prayers of the eleven priests. And I prayed that this young woman might have left something of her faith with her family; they are all such fine people to meet. What must life be like for those people who are so superior in many ways and yet don't know Christ?

Recently I became a member of the faculty, taking over the Foreign Cooking in the Home Economics Department, after Miss Garman went on furlough. In order for me to be allowed to teach, formal application had to

be made by the school and a complete history of my life sent in to the authorities. My training and experience had all been in the field of music, but permission for me to teach cooking was granted.

My years of experience qualified me. It shows that a missionary's wife must be ready to fill in wherever needed. I have taught English, Piano, Sight-singing, Keyboard Harmony; now Cooking and Etiquette. It's interesting work, particularly now, when one must do a lot of experimenting with made-in-Japan food stuffs. There are no more imported things.

I have been wondering whether it wouldn't be an interesting exchange of ideas to have some kind of connection with the Home Economics Department of Hood College. Perhaps they could send us an exchange teacher who would bring the best and newest ideas to us. This latter is entirely my own idea; but I don't think it is such a bad one.

One of Miyagi's early graduates who with her husband is conducting a hospital in Kobe, presented our library with a book she has recently published on "Food for the Sick." She said that when she was a student years ago, just before one summer vacation, Mrs. Ono, their teacher, gave the students a project for the summer. This was to find out as much as they could about proper food for invalids. She spent hours at the library, but could find very little information on the subject. She has continued her research through the years and this volume is the result of study and her experiences. She, too, is an earnest Christian.

This is *not* a letter for publicity; just some news of what's happening as I see it, and it may give you something to pass on to people at home. There is so little time and I've written this very hurriedly.

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Men and Missions

JOHN M. G. DARMS, EDITOR

After Missionary Conferences — What?

Our Church may well be proud of the 1500 or more persons, youth and adult, who, in different parts of the Church, attended the missionary conferences. Possibly only 10 to 15% of these were men of family age, but even that would make a group of approximately 200 men who by way of education and fellowship had their Christian conviction deepened and their vision of the task of Christ and of the Church for this age, greatly enlarged.

What did these conferences do to these delegates and for them? Certainly it *stored up new energy* and spiritual power in the mind and heart of the delegates.

What are they going to do with this?

Energy and power stored up and concentrated and not put to work becomes a threatening danger and a menace.

Dynamos are attached to a fly wheel and the fly wheel by means of the belt distributes and transmits this power to the countless gears, with which it is in mesh. The scientist or inventor is just as much concerned about the *distribution* of power as he is in the generation of it.

Of course the first thing these delegates must do is to *firm themselves* in the convictions that Christ was right in His missionary program and commitment and that nothing else can save a floundering world like the Gospel of Redemption and Love, of Good Will and Peace.

And they must feel the pressure of *Christ's claim upon them* as knowing men and women, now more thoroughly acquainted with our country's and the world's need in all areas of life.

Their attendance at these conferences widened the circle of their fellowship and brought them in direct touch and spiritual unity with the nationals, the younger Christians in all the world, among whom may be found that "stuff of which heroes and martyrs" are made. Nothing in God's earth will ever excuse these delegates from at least try-

ing to *match these fine Christians*, who are paying a tremendous price for their Christian discipleship.

Then these delegates simply must get busy in local churches and centers and share their newly formed and firmed convictions with others and win them over to missionary thinking and action. They must become *propagandists of the faith* and of the missionary idea. They will join the Woman's Missionary Society, the Girls' Guild and begin to establish Men's Missionary groups.

But surely, they will feel compelled to use this energy and power in practical ways by *organizing or reorganizing* the missionary work in their churches and communities. Where it has broken down they will build it up; where it never has been properly established, they will become pioneers in *promoting the missionary idea and work*.

Personally, of course they will *give more liberally* and *pray* more earnestly and believably for the success of the missionary program of the Church and the heartening of that splendid group of men and women, who, in home and distant lands, are sinking their lives into this enterprise and making it clear and convincing to people that *Christ is the only Saviour of the world* and His glorious Gospel the only way out of the present hopeless mix-up and the assured way on to a real happiness of humanity.

Get In on This, Men

Right now is the time for the men of our churches to join the mission study classes which are being organized and developed under the direction of the Cooperative Council of Missionary Education, of which Rev. David D. Baker is director. Not only women and children and young people, but the men particularly, should be found in every study group, eagerly studying again the challenge of Christ and following the direction of organized thought in establishing anew every center and nucleus for missionary information and education. We men need that inspiration.

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

World Conference of Christian Youth in Amsterdam



OUR EVANGELICAL AND REFORMED DELEGATES
AT THE WORLD CONFERENCE OF CHRISTIAN YOUTH

Front row—Lois Heinlen, Columbus, Ohio; Clayton Folk, Louisville, Ohio; Dorothy Braun, Webster Groves, Mo.; Matrona Walck, Lehighton, Pa.; Mrs. Charles R. Eberhardt, Basel, Switzerland; Dorothea Oswald, Allentown, Pa.; Rev. Charles R. Eberhardt, Basel, Switzerland
Back row—Mary Alice Nace, Cleveland, Ohio; George Kalbfleisch, Eden Seminary; Ralph Koeppel, St. Louis, Mo.; Dorothy Witmer, Malvern, Long Island, N. Y.; Shirley Miller, New Market, Va.; Rev. Richard Krause, Nashville, Ill.; Rev. Fred D. Wentzel, Philadelphia, Pa.

I CANNOT write of all I saw and heard during the ten days of the World Conference of Christian Youth at Amsterdam, July 24 to August 2. The large concert hall in which all our general meetings were held was crowded by the 1350 delegates and the 400 official visitors. We represented more than 70 countries. One might write of the very interesting differences in language and manner and dress and theological thinking in this vast company. We might ask why it was that Oxford and Edinburgh and two other ecumenical conferences have been held in recent years without youth representation and why, even at this Conference, almost every speaker and discussion group leader was adult. But I want simply to set down here some of the thoughts that came to me during these days at Amsterdam, and to indicate, if

I can, some of the most significant things that happened to us.

During the first few days, I kept asking myself, as I worshipped with all the delegates, listened to Prince Bernhard, Dr. W. A. Visser 't Hooft, the Archbishop of York, Archimandrite Cassian of the Greek Orthodox Church and other leaders, what will happen as a result of these meetings? I kept saying, all these Bible studies, these discussions on the Christian teaching about government and economics and race and the home and the Church, these personal friendships which we are forming here across lines of creed and race and nation—how will all these things change us, change our groups at home, change the terrible world in which we live? I think we must ask such questions, disturbing and uncomfortable as they may be, about

every conference, and most of all about a conference to which were devoted three years of planning, much money and energy, and not a little fervent praying.

As the days passed, I did not cease questioning what would happen in the months and years ahead as a result of Amsterdam, but I was more and more impressed with what was obviously happening during the brief timespan of the Conference. You could not avoid seeing that here, for the first time in the history of Christian missions, young people from all the mission fields and young people from the older Christian churches were meeting day by day, riding the trams, walking the streets, visiting the Rijksmuseum as guests of the very dignified but very friendly Minister of Education of the Netherlands, sitting side by side in the Y. M. C. A. and in other halls for their meals, writing their names into the cheap little notebooks of the Dutch children who were always seeking "souvenirs," singing in several languages but with unanimity of spirit, "In Christ There Is No East or West," setting their minds to the exploration of the Bible for a rediscovery of the meaning of their common faith, trying to find what is the mind of Christ concerning those difficult conflicts and movements which threaten to destroy our world.

I sat at the table now with a German pastor from Alsace, now with Mr. Morrero from Puerto Rico, now with Miss Yui of China (She told me she had had correspondence with Greta Hinkle, and that she had worked for some time with Mrs. Hoy in China)*, now with Mr. Sanguinetti from the British East Indies. How could our young people meet daily with such representatives of more than seventy countries without being jolted out of their provincialism, their easy national and racial and denominational prejudices, their sense of superiority?

With a wise statesmanship the leaders of the Church, the federations and the two Christian Associations had said, in effect, "It is time to call together, from every corner of the modern world, the young people who in one way or another profess allegiance to the Christian religion. Let them see each other, pray, think and study together. Let them find and celebrate their unity. Let the home church and the mission church cease regarding each other as strangers and know each other as brethren." Now, in Amsterdam, with the shouts of men divided and

*In the Prayer Calendar, Miss Yui has written the prayer for September.—*Editor.*

fearful of war all about them, the young people of the universal Christian fellowship were being made aware of their togetherness, were learning to like each other despite their differences, were declaring their common loyalty to one Lord despite the various ways in which they spoke of Him and worshipped Him and served Him. These things were happening during the Conference, and they had great meaning in themselves, whatever their influence might be in the days after the Conference.

Again and again, I asked myself what it was that drew these young people together, why they did not carry to Amsterdam some of the terrible prejudices and spites and hates which at home they shared more or less with their non-religious neighbors, why a white girl from England and a dark boy from Africa and a brown girl from Japan talked gaily and without restraint as they walked together from the Concert Building to the public school where they discussed with young people from still other lands what is the Christian insight about family life. Did they say to themselves, "We profess one religion, therefore we must love one another?" Yes, the Church had brought them to one place and they heard the voice of the Church saying "Ye are one," but partly they drew together simply because they had now for the first time in the lives of most of them, an opportunity to sit at table together, to laugh and sing and quake at the terror that walks our earth and share the thoughts and desires that come to all youth about love and work, truth and beauty, and the meaning of it all.

I think it would be almost a unanimous judgment among the Amsterdam delegates that we felt ourselves most truly and most deeply reconciled and at one with each other during the daily morning worship periods, and during the final consecration service when we prayed, "O Lord, Thou hast overcome the world by the power of Thy cross and of Thy resurrection; we beseech Thee to overcome in each one of us all that prevents us from giving ourselves wholly to Thy service. So may we be witnesses in the world to Thy victory!" When Archimandrite Cassian had finished speaking a strange theological language which few of us Americans could begin to understand, the Yugoslav choir of nine men chanted the Lord's Prayer. If the address perplexed and bewildered us, those clear, strong, harmonious voices lifted us in a common exaltation to a height where we knew without question

that in the God who loved us and gave Himself for us we were not many individuals but one indivisible brotherhood!

Then came Sunday, and a rude awakening to the fact that we could not all sit together at the table of the Lord! Instead of one communion service, there must be four—one for the Anglicans, one for the Lutherans, one for the Greek Orthodox, one for the rest of us. Of course we were encouraged to learn that some Anglicans would not attend their own service at 8.30 in the morning, insisting that at such an ecumenical meeting they must sit at the common table. These few "unorthodox" delegates and a great host who belonged to Reformed and Methodist and Baptist and Presbyterian and other "free" churches, went at 11 o'clock to the huge cathedral of the First Dutch Reformed Church of Amsterdam, and there, one hundred at a time, sat down at a long table to take bread from a common plate and to drink wine from a common cup. The Prince of the Netherlands sat at the first table—prince and pauper, white and colored, clergy and laymen, young and old—all celebrating their unity in one Saviour. Yet, while we took part in this humble supper together, we could not forget those who were absent, or who were present only as "observers." Nothing that was said or printed could remove this memory of our division in the central act of our Christian faith—nothing could convince us that four suppers in memory of a common Master were right. Perhaps men of different cultures and traditions will continue to worship in different ways, but surely, if this modern movement toward Christian unity has any reality in it, we will be led ultimately to an upper room where all the disciples of Jesus can sit down together to remember His glory and His passion. The world will not believe our gospel of love until we who bear witness to it love each other enough to be together in the most profound of our experiences of worship.

It was a notable thing that as the days of the Conference went by, we revealed to one another more and more what we actually felt

and thought and believed. As this self-revelation continued, we grew into a deeper mutual understanding and respect, and strangely enough, we came to see at the same time how very widely we differed in certain essential viewpoints. One day I visited the Bible study group led by Mr. Molevy, Bantee leader who had studied at Union Seminary, New York. A merry debate was on between two young men of Scandinavian stock and the leader of the French delegation. The latter was contending that the Church must not take part in political and social activities, that the business of the Christian is to accept Jesus as his Saviour and to bear witness in the world to this redemption. The two Scandinavians could not understand such an interpretation of the gospel. They said that loyalty to Jesus must mean an active effort to rid our communities of evil, to develop fraternal ways of earning our bread and managing our social relationships. Several American delegates expressed their concern for a gospel that had something to say about society as well as the soul of the individual. The leader, intent on getting to the next question in the guide book which was being followed closely by all the Bible groups, finally said, "I think we are really in agreement. We all believe that if we can get the love of Jesus into the hearts of men, they will regulate their dealings with others in harmony with this love and will try to bring all of life under the power of love." So the discussion ended, but this was too easy a way, really no way at all, to bring into agreement two radically varying interpretations of the Christian message. It was good for our American delegates, most of whom were accustomed to thinking of the Christian gospel primarily in social terms, to be brought face to face with hundreds of other young people who simply could not see that the Church should be anything more than a fellowship of believers and worshippers, depending on God, in His own time, to set a crooked world straight.

FRED D. WENTZEL.

For Your Church Friend — Gift Subscription to "The Outlook of Missions"

December issue in attractive wrapper, gift card bearing name of giver sent directly to your friend. The subscription will begin with January, 1940. Final date for the above December 15.

Symbols

THE other evening I found myself gazing at my rather worn-out-looking Thank Offering Box, and the thought came to me that that box was, after all, just a symbol. Actually, we have symbolized almost everything in life, not only the lovely things such as sunshine for joy, the ring of gold for marriage, the cross for our holy religion, but most unlovely things as well, until they have become so numerous that we could never get through counting them. Another sweet symbol, thought I, is this little blue box—a symbol of the times we have remembered to turn to God to thank Him, and then to lay aside tokens of that thankfulness for the work of His Kingdom. How worthy, dear friend, is YOUR Thank Offering Box to be such a symbol? Lift it, shake it, now that our Thank Offering year is so swiftly drawing to a close, and honestly find out if it truly symbolizes your gratitude and love. I am praying that each box is indeed such a symbol, and that renewed blessings have come to each box-holder through its use!

Affectionately,

ERMA U. TRESTON,

Secretary of Thank Offering.

Thinking of Thank Offering

ONE of August's hottest days helped to interpret a letter from Chandkuri Leper Home which had arrived that morning. The writer, the Rev. J. S. Schultz, superintendent, said: "Our water situation is a desperate one. During the last hot season our patients had to suffer a great deal because our wells failed us. For years we have been explaining the need for the deepening of our wells but friends do not seem to realize the extreme acuteness of the difficulty and all the distress involved. When the temperature in the shade for 6 weeks varies between 115 and 120 degrees, it is not easy for people to limit their drinking water. On the whole there are over 700 people in our institution to whom we must supply water. Again and again it has happened that we had not the water to sponge patients lying in a high fever. From all of this you will see how very anxious we are to raise a sufficient fund to deepen our main well sufficiently: you can see also how grateful we are to you for the thank offering gift." (Gift of \$500 from the Thank Offering.)

* * *

The African Violet Enters the Thank Offering. We have the interesting story of how the African violet became related to the Thank Offering from Mrs. Harry Steckel, of Slatington, Pa. "About five years ago I was given an African violet plant and was told I could

raise the plants from the leaves. Being interested in watching plants grow, I planted a few leaves. After they began to sprout I soon had more plants than I cared to keep for myself. I took two of the plants to our missionary bazaar in the hope that someone would wish to buy them. To my delight I sold two plants and had orders for more. Consequently I started more leaves, but before the plants were ready to sell I had more orders than plants. By the time they were ready to sell I had a waiting list of 68. I gradually supplied these and since that time the orders keep steadily coming in.

"After I began to realize the possibilities of this hobby I decided to use it as my Talent Club project. (Some of our members pledge themselves to raise money by sewing, crocheting, baking, etc. One year I made grape juice.) Since I started to raise violets I have kept this as my Talent project.

"For the first plants I charged ten and twenty cents, but being urged by my friends I gradually raised the price to thirty-five and fifty cents. For a number of plants that grew especially beautiful I have charged seventy-five cents and one dollar. From April, 1937 to April, 1938, I realized ten dollars on my sales which I turned into our local W. M. S. as Talent money. Last year I realized sixty-five dollars. Of this amount I used twenty-five dollars to become a Life Member of the

W. M. S. G. S. and the remaining forty I turned in as my Talent money for the year. I have since realized enough more to make a total of over one hundred dollars. I have kept a careful account of the travels of my plants. They have gone into many parts of Pennsylvania, into Florida, Illinois, Massachusetts, New York, New Jersey, Delaware

and Ohio. The pleasure and satisfaction of cultivating the plants and seeing the joy they carry into homes amply repays my labor. My project serves a three-fold purpose — the pleasure I derive, the pleasure the customer has and the joy the plants give when they are taken to shut-in and sick—and last, but not least, its help to the W. M. S.”

Prayer

OUR Father, I thank Thee that, in Thee and through Thee, I am compassed around with so great a cloud of witness—from the East and the West, the North and the South, and all corners of the earth. Give each one of us a greater realization of this oneness one with another in Thee, and give us a fuller recognition of our task of making Thee known through-out the world by our individual and corporate life, as well as by proclaiming Thy Gospel.

Grant that today when there are greater opportunities of service to Thee, we may never forget that without Thee we are not able to do anything, nor indulge in passing pretense of satisfaction. Instead, help us not to be satisfied with anything less than trying to work steadily to see Thy Kingdom Come, Thy Will be done on earth as it is in heaven.

ILA ROMOLA SIRCAR,
Allahabad, India.



ILA ROMOLA SIRCAR

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Philadelphia Classis—Mrs. Bertha Hoogland (G. M. G.), Holly Oak Road, Gwinhurst, Wilmington, Del.

Ada Fox, Telford, R. D. No. 2, Pa.

Reading Classis—Mrs. Herman Zimmerman, 616 North 10th St., Reading, Pa.

POTOMAC SYNOD

Juniata Classis—Mrs. Ralph J. Harrity, 2304 8th Ave., Altoona, Pa.

Mercersburg Classis—Miss Carrie A. Dittman, 211 South Main St., Chambersburg, Pa.

Virginia Classis—Miss Mary Jane Grey, 207 N. Kent St., Winchester, Va.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Goshenhoppen Classis—Mrs. Alice G. Mory, 925 North 64th Street, Philadelphia, Pa.

Lebanon Classis—Mrs. Sarah Stupp, 325 North Partridge St., Lebanon, Pa.

“For Such a Time as This”

A DATE in the harvest month of 1939 (September 1,) set many hearts to aching as it became part of our history, with the mark “war declared.” I know full well that the terror which is gripping Europe because of war has not penetrated my soul as it has the women whose men folk are on the front. But the Christian women of the United States have been too earnest in their efforts toward permanent peace not to be deeply hurt by this war among nations whose citizens desire peace. We know now that “Peace” is far from being accomplished: what remains to be done must be our challenge—a challenge in which our sympathies and our desire for justice will be the driving force.

Following closely the first shock that war had started, came the word that our neighbor, Canada, had enlisted. We will not deny that our emotions needed extra guarding when we heard this decision. We thought immediately, with sincere sympathy, of the more than a thousand members of our Church who are scattered over western Canada; who, without war taxation, bear privations and near poverty. We remembered that most of them were born in Germany, that all speak the German language and must be grieved over wrongs done in the name of their Fatherland. It needs little imagination to sense their anxiety.

Although the thought of war is with us at every turn, we still are free to use all our efforts to outlaw war as a means of settling national and international disputes: free to

endeavor to think straight on the pressures which are threatening to disturb peace. We are faced with “How?” Most of us have to get that “How” through someone else’s experience. In no way do I wish to divert any reader from getting the news and the “How” from accredited newspapers if it is there, but the best newspapers are warning their readers of the unreliability of war news. At this time among helpful literature I have found “Reaching For The Stars” by Nora Waln a satisfying account of four years in Germany and Austria (1934-1938). She and her husband lived their daily life, with the homey duties of housekeeping mingled with study and writing. Mrs. Waln, a Pennsylvania German and Quaker by ancestry, lived some years in China. While there she had many friends among German people. Her sympathies were for Germany when she went to live there; her love for the German people was deep seated and lasting. Reading her book we see the German people through loving eyes, not through cruel deeds. We feel the grip of the National Socialist regime in its purpose to put every part of life under the mastery of one man—Herr Hitler. “Reaching For The Stars” has remained non-fiction’s best seller during most weeks since its publication, according to the weekly review of The Herald Tribune, it must be exerting a healthy influence in a large circle of readers. I marvel at the courage of Mrs. Waln in publishing the facts as she has done. It is as though the book had been written “for such a time as this.”

Your “I-Q” This Month

- 1—Reference is made to what book written by a Pennsylvanian?
- 2—“My furlough has begun.” Who writes the sentence?
- 3—\$500 toward thirst-quenching—where?
- 4—The patch over the hole in the sole—a sign of what?
- 5—A plea that men join the mission study class. Made in what department?
- 6—The Christian Youth Movement in India sent whom to Madras?
- 7—What Society helped our Church to maintain its early home missions?
- 8—A valuable addition to the history of our Church. Give title and author.
- 9—White and pink rice cakes—used with what ceremony?
- 10—How many young people from the Evangelical and Reformed Church were at Amsterdam?

Service of "Raising the Roof Tree" at Nagamachi Church



GROUP OF MEMBERS AND FRIENDS AT THE SERVICE OF "RAISING THE ROOF TREE"
NAGAMACHI CHURCH, SENDAI, JAPAN

THE Japanese always have a ceremony to celebrate the placing of the topmost beam of the roof of a Japanese home. The Shinto ceremony has been beautifully transformed into a Christian one. Miss Hansen, who gives us the picture and the account of the roof-raising says: "The picture shows the ceremony itself, with the pastor, Rev. Hasebe, and the representative of our Classis, Pastor Akaishi and Dr. Kriete on the platform with the head carpenter. You will notice a farmer, in his big umbrella hat, in the foreground of the crowd, and two workmen in Japanese workcoats, typical of some of the people this church has been serving, and hopes to serve better with this new building.

"To the children, the most important part of the ceremony doubtless came after the ceremony was finished! For, then, from the platform came a shower of pink and white rice-cakes, according to the old custom, and everybody young and old scrambled for them."

Miss Hansen continued to say, "When Pastor Hasebe brought this picture, on one of my last days in Sendai, he was overflowing with joy and with gratitude to the W. M. S. 'It still seems like a miracle, our getting this church,' he said over and over."

Members of the W. M. S. who made this new chapel possible through the Thank Offering should turn to the June issue of the OUTLOOK OF MISSIONS to refresh their impression of this chapel on the side of the river opposite Sendai. Dr. Schneder saw this need and sent students from North Japan College to gather the children into a Sunday School. Of this place of worship, Missionary Fesperman, now home on furlough says: "Ours is the only church on the Nagamachi side of the river where there must be a population of seven or eight thousand. Most of them are working people who go into town every day, or who work in the local silk or cotton mills." The Thank Offering gift was \$1500.

Changes of Addresses in Classical Officers

OHIO SYNOD—*Central Ohio Classis*—*Secretary of Organization and Membership*, Mrs. H. L. Farnsworth, 705 N. Seltzer St., Crestline, Ohio.

EASTERN SYNOD — *Wyoming Classis* — *Treasurer*, Miss Ethel Knelly, 550 Peace St., Hazleton, Pa.

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

AS INDIVIDUALS with equal charm and personality differ, as our gardens in summer differ from our gardens in autumn, so missionary meetings in the summer time differ from those for which plans are made in the fall and winter. The columns of the *OUTLOOK OF MISSIONS* help to furnish the seed thoughts from which challenging plans may spring up. Every officer *ought* and *must* read the pages of this magazine. "It is a divine *ought* and *must* which makes Christianity a vital religion. May we as Christians never lose this feeling of divine compulsion". God has work for all of us to do. We must do it.

What have we to do this month to make our meeting vital in the life of the church, the community, the world? The October and November meetings both, so to speak, are echoes of Madras. Madras, again? Yes, and for years to come! We still speak of the Jerusalem Conference. Likewise, eight or ten years from now, we will hear quotations from Madras Reports. "World Focus", 20c, will help visualize the meeting place, delegates who attended and some of the outcomes. "The Church Builds for Tomorrow" by Leslie B. Moss, 25c, should be among the permanent books in the library of every missionary worker. Copies of "The World Mission of the Church" reports and findings of the Conference sell for 50c postpaid. "Comrades Round the World", 60c, will give much background material.

Thank Offering Month is just ahead. Hundreds upon hundreds of Societies have already sent for the Thank Offering Packet, 25c, carriage, 3c. Many Societies are planning to give "The More Blessed Part", the new play, two or three weeks before the ingathering service. Copies are 5c each, 6 for 25c. Some groups will use the Thank Offering Service, "A Fellowship of Burning Hearts", 5c each, 25 for 50c, 50 for 75c, 100 for \$1.00, with an address by a local person on "They of the Burning Hearts", suggestions for which are in the Thank Offering Packet. Still others will use the new pageant "The Perfect Gift", 10c each, 12 for \$1.00; easy of rendition, it should prove most acceptable.

Thank Offering invitations with envelopes sell for 3c each, 12 for 25c, 50 for 75c, 100 for \$1.25. Small coin envelopes are 30c for

100. Have you ever thought of clipping an envelope to the Thank Offering Service? The Fellowship of Sharing leaflet shows the wide range of Thank Offering gifts and should challenge non-users of boxes to "share" through the coin envelope, if used as suggested. Announcement Cards (may be sent through the mail by affixing a one cent postage stamp) are priced at 1c each, 8c per dozen. How is your supply of Thank Offering boxes? Remember those for women, for Girls' Guilds, for Mission Bands are all priced 1c each. Other available material is listed on the Thank Offering flier. Among the contents of the Mission Band Packet is a service for boys and girls entitled "For All Gifts and All Givers We Give Thanks". Extra copies are 10c each, 3 for 25c.

Do leaders of boys and girls realize the splendid material that has been provided for use in Mission Bands or the extended Church School session? The Packet sells for 50c. There are twenty-five suggested programs, the Leader's Help for Welcome House and—*but* send for it and discover for yourself what else there is. As winter approaches the following materials on Alaska will intrigue the children: "Under the North Star" (Junior), 50c; "Windows Into Alaska" (Teacher's Edition), 50c; since the boys and girls will delight in reading the stories for themselves, order the story edition of "Windows Into Alaska" for them, 25c; for Primary workers there are "Picture Stories of Alaska", 25c; for an activity, Alaska Cut Outs, 25c and for tinier tots the "Eskimo Cut Out", 10c.

The Missionary Review of the World says, "It is a new world we are living in, with new concepts and new modes of expression. New vistas of service and responsibility are opening up before us. Are you using the newer missionary hymns? The Guild hymn of the year and we ought also say the new hymn for women's societies is entitled "That Cause Can Neither Be Lost Nor Stayed", 10c a dozen. It was written by a Danish man after the folk school to which he had given his heart's desire had to be closed. It had to be closed because the government would not give it the additional aid usually accorded such schools, on account of his rather liberal ideas. As he agonized over the seeming destruction of all he held dear, there suddenly came to him a longer view of life. He wrote this hymn, serene in its faith, rich in its imaginary.

Many groups have adopted this hymn. "It is a good hymn for missionary groups in our country and elsewhere. What if our

cause does not go forward as it should? We must look at it with a longer vision and learn to work earnestly even for that which may never come to fruition in our life-time". When you use this hymn for the first time give something of its background. Have it sung very simply. Use its music as prelude to your worship service. It is an easy tune and will become familiar very soon. Take time to learn to sing it and use it frequently.

For December — an exquisite dramatized Christmas Service, "Charge Account"—contains a challenging message. The whole congregation should hear it presented. 5c each, 6 for 25c. Invite the group with which you cooperate interdenominationally. Make much of this meeting.

May we remind all women's organizations that on Sunday, October 29, special prayers

are to be offered for the Merger Convention. We should be merger-conscious at this time and be much in prayer during November 1, 2, 3.

Christ's world waits for the work that has fallen to our lot to do. "May there be kindled in our hearts the fires of service that will not be quenched, and may we say with the poet, Paracelsus,

'I can devote myself
I have a life to give'".

Those Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

IN AUGUST there was sent to each Guild President the Plan of Work letters for all the departmental secretaries in the Guild with the request that at a Cabinet meeting these Plans be discussed. Due to incorrect addresses or to the presidents' moving quite a number of the letters came back to the office. If and when the Guild president moves kindly notify Miss Ruth Heinmiller, 2969 W. 25th Street, Cleveland, Ohio.

Every effort has been made to get these Plan and Work letters to each Guild. However, if some were missed write Miss Heinmiller.

Thank Offering Breakfasts

From the Otterbein Guild of the United Brethren Church we borrow the suggestion which has been used quite extensively among their Guilds—that is, the holding of Thank Offering breakfasts on Thanksgiving morning. In some places the girls have a "Slumber" party, spending the evening in games, visiting, making and feasting on candy. After a night of restful slumber the girls arise early for breakfast, which is prepared by a committee. Following the breakfast, which is served at a table appropriately decorated for the occasion, the girls participate in a candle light Thank Offering Service and present their Thank Offering boxes.

May we add the suggestion that if any of Girls' Missionary Guilds carry out this idea that this would be a fine opportunity to invite guests. Bring in some "fresh" mis-

sionary messages that you find in The Messenger and the OUTLOOK OF MISSIONS.

In a round about way word came to the office that one of our Guilds located in a college town at Christmas time last year, invited to their Guild meeting a number of foreign students who told about the Christmas celebration in their own countries. What a fine fellowship they must have had!

Many of our Guilds are located in cities where there are people of other nationalities. Wouldn't it be interesting to invite young people who had lived in other countries to share in a Christmas program?

A host of interesting accounts of the twenty-fifth anniversary observances, programs, favors, etc., have come to the desk of the General Secretary of the Girls' Missionary Guild. Space does not permit us to use these items but all reveal that much time and effort were put on the observances. In a number of churches special church services were held in commemoration of the occasion with the pastors preaching challenging sermons. The ringing challenge which has come from this anniversary is "Go forward!"

New Guilds

Pittsburgh Synod—Salem Church, Frostburg, Md. Organized by Mrs. Karl Beck with 14 charter members. President, Miss Helen Fuller, Frostburg, Md.

Potomac Synod—Fort Loudon, Pa. Organized by Miss Claire Ratz with 3 charter members.

Whose Responsibility is the Mission Band?

MANY is the time that a Mission Band leader will come to the literature table at a Classical or Synodical meeting and say that she would like to have more material for her Mission Band but that *she* just cannot afford to buy it. Does your Woman's Missionary Society expect the Mission Band leader to purchase all the material she uses for the children?

If your Woman's Missionary Society is at all concerned about developing right attitudes in the minds of your children, you will give your Mission Band leader all the support and cooperation you can. Some Missionary Societies allow the leader a certain amount of their budget for the Mission Band supplies and materials. If a leader knows how much she is allowed she can plan accordingly. It is hoped that many groups will include in their budget the providing of Reading Course books for the boys and girls and use this method of helping children to get understanding of all God's children.

The support and nurture of the Mission Band is a direct responsibility of the Woman's Missionary Society. It is expected that all the children's offerings will be sent on for the projects supported by the Mission Band and not used for materials.

Mission Band Material Needed for 1939-1940

Mission Band Packet, \$.50.

Welcome House (Primary foreign book), \$.50.

Far Round the World (Junior foreign book), \$.50.

Windows Into Alaska (Primary home book), \$.50.

Under the North Star (Junior home book), \$.50.

Reading Course for Boys and Girls

Inadvertently there were omitted from the new list of books for boys and girls the names of five books included in last year's list. Leaders of groups using the Reading Course for Boys and Girls will please add these books to the printed list on the leaflet:

Roller Skates—Sawyer—\$2.00.

Sari for Sita, A—Miller—Paper, \$.25.

Shera of the Punjab — Harper — Paper, \$.50; Cloth, \$1.00.

Story of America. The—Peattie—Boards, \$.50.

Story of the New Lands, The—Peattie—Boards, \$.50.

On Intimate Topics

FOR fear, in the arrangement of articles, that I have failed to emphasize Thank Offering and the significance of the work for the Church that is being done by Christian Youth, I am violating every rule of the skillful artist or artisan by calling attention to what should be evident if I had managed wisely. I ask your help in these emphases, by calling attention to articles on these topics. Pass your magazine to your non-subscribing friends, if you think they will be interested in any special article.

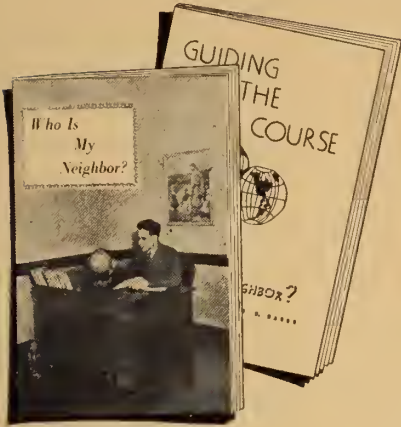
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The stencil files tell tales of lean summer months and urge each reader to help close the spaces left by "Please discontinue". Let us remember the last few years have shown slight increases in subscriptions and we believe this year will—unless the destructive summer moth "discontinue" has not been exterminated in OUTLOOK OF MISSIONS house cleaning time. You recall the words "*net increase*" in the recommendation that each W. M. S. secure a net increase of two subscribers and the G. M. G. of one subscriber. This is the time of the year to bring that about. A recent subscription entered was by a society for the President and for the Vice-President. When the society discovered that neither of the two officers received the OUTLOOK OF MISSIONS, the subscription was entered as from the society. An annual survey should be made as to officers and departmental secretaries. If the officer or secretary cannot subscribe, it would be a good investment to have the society do so.

* * *

We have no idea how many of the 21,000 members of the Woman's Missionary Society will attend the October and November meetings when the programs will interpret the Madras meeting of the International Missionary Council and endeavor to "put into action" recommendations that have come out of the world-gathering of Christians. As part of the November program there is impersonation of Miss Ila Sircar, one of the youngest delegates present at the Madras meeting and one of the Nationals who came to America as a member of a Follow-up team. Miss Sircar was sent to Madras by the Christian Youth Movement of India, she is spending this year in the United States. Her picture and a prayer written especially for us, appears in this issue.

Something New in Mission Study



FOR ALL GROUPS
HIGH SCHOOL AGE AND ABOVE



FOR INTERMEDIATES

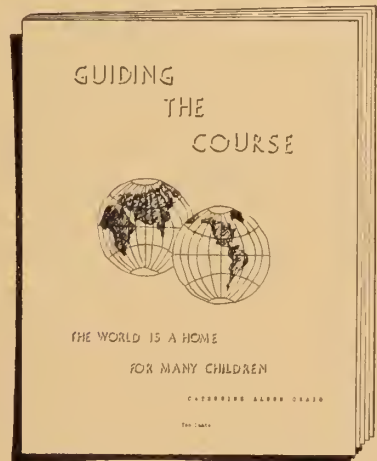
WORLD NEIGHBOR SERIES

Attractive courses, for all age groups, dealing with the mission work of the Evangelical and Reformed Church, at home and abroad. Planned for use in Schools of Missions, church school classes, young peoples' societies, and special study groups.

For descriptive flier and price list, write to the Cooperative Council of Missionary Education, 1720 Chouteau Ave., St. Louis, Mo.



FOR JUNIORS



FOR PRIMARY CHILDREN

MISSIONARY GIFTS THAT PAY

By an Annuity Agreement with the Board of Foreign Missions your missionary gift will provide you an income as long as you live. You will have the double joy of knowing that you have a sure income for life and that your money is permanently invested in the Kingdom of God.

Give While You Live

An Annuity Agreement is better than a will. In the settlement of estates there are frequent uncertainties, often litigation and always delay in payment. No matter how carefully provision is made by will for future gifts, the purpose of the testator is often defeated. One year the Board of Foreign Missions lost \$16,000.00 which consecrated members of the Reformed Church decided to give to the extension of their Master's Kingdom. It was used up and dissipated in delays, fees, taxes and selfish litigation. The Church got none of it. Be your own executor by making an annuity gift, and you will know that your money goes where you want it to go.

Annuity Advantages

You will have the satisfaction of knowing that your gift helps to extend the Kingdom of God in the world now. You will be assured of a dependable, regular, unchanging, promptly-paid income as long as you live. Annuities insure you against loss of principal, relieve you of uncertainties and worry caused by changing values of invested funds. You are freed from financial anxiety and worry in advancing years, and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

It Is Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue Annuity Agreements thirty-seven years ago. In all this time the Board has neither delayed nor defaulted an annuity payment. Back of this guarantee of the Board of Foreign Missions is the sturdy loyalty of the entire Church.

The Annuity Income

Payment is made promptly to the annuitant every six months from the receipt of the gift. The rate of income is determined by the age of the annuitant. It is unchangeable and fixed for life. The rates are set by the General Synod of the Church. Annuity Agreements are issued to persons of any age for any sum of \$100.00 or more. Annuity Agreements are also issued for two persons and the annuity is payable as long as either person lives.

There are many faithful stewards in the Church who would like to set apart a portion of their money for the Lord's work, but who need the income. The Annuity Agreement plan of the Board of Foreign Missions enables these good people to make the desired gift and at the same time provides them the income they need from the money which they gave.

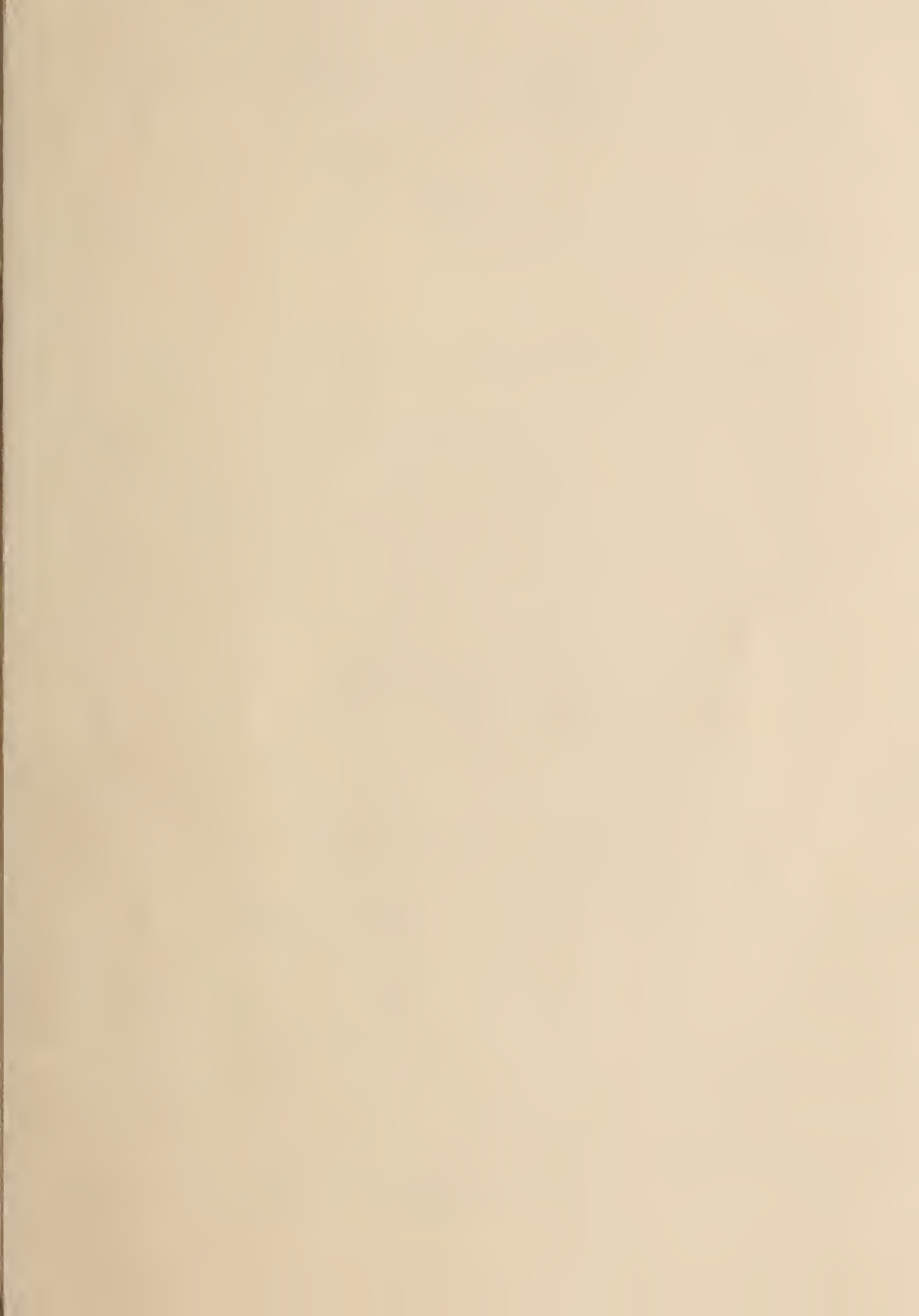
For application blanks, rates and information, apply to

REV. A. V. CASSELMAN, D.D., *Secretary*

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